PRESBYTERIAN LIFE

CALIFORNIA

October 31, 1953

Trick or Treat

For All the World's Children (page 8)

Vol. 6, No. 21

Woodsmen's Pastor

You Are a Catholic

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The Timeless Bridge

The Time Capsule was the most widely publicized stunt of the New York World's Fair in 1939. It was an eight-hundred-pound torpedo-shaped shell that the Westinghouse Electric and Manufacturing Company dreamed up and buried in Long Island to be dug up five thousand years later. A host of miscellaneous modern articles were put into it: a Lily Daché hat, golf balls, and approximately ten million words of microfilmed printed matter. Beside the published index of the contents of the Capsule, only one full-sized book went into it—the Bible.

When Dr. Francis C. Stifler, an American Bible Society secretary, called on the assistant to the president of the Westinghouse Electric and Manufacturing Company to ask him why the Bible had been placed in the Time Capsule, this is what Mr. Pendray said: "The Holy Bible, of all books familiar to us today, will most likely survive through the ages. Therefore, the Bible that we placed in the Time Capsule will be a sort of connecting link between the past, present, and future."

In little more than a decade the atomic bomb has put a question mark after more than the survival of the Time Capsule; itself man's survival is now at stake. We need more than a connecting link between the past and future. We need a connecting link between the living present in our own land and the living present in all the countries around the world, if there is to be any future at all.

Science is of age in a streamlined world; human relations are still in their infancy. There is no other way to explain modern warfare and our inability to secure ourselves against war. We know more about making hydrogen bombs than we do about living with ourselves and with one another. We need the knowledge that Judge Learned Hand of New York has called "The Spirit of Liberty." In a speech before one hundred and fifty thousand newly naturalized citizens this jurist once said, "The spirit of liberty is the spirit of Him who, nearly two thousand years ago, taught mankind the lesson it has never learned, but has never quite forgotten: that there may be a kingdom where the least shall be heard and considered side by side with the greatest."

We have not outlived the messages of the Bible, which are as old as our own human needs, as modern as our world crisis. We still need, "Blessed are the peacemakers, for they shall be called sons of God. . . . If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. . . . So whatever you wish that men would do to you, do so to them. . . ."

THROUGH day-by-day translation of these eternal truths into life, as well as into the many languages of the earth, we may find our way into the presence of God, bringing others with us. The way is open. Whatever our age or time, our nation or race, we may take our place in the great company of those who have lived by the instruction and songs of challenge to be found in the book of books, which is a monument to faith in God.

—VIOLET WOOD

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Presbyterian Life
Oct. 31, 1953

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Vol. 6
No. 21

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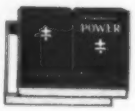

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SOUNDING BOARD

'What Makes a Good Sunday School?'

« Betty Ormsbee Mould's article "What Makes a Good Sunday School?" in the September 19 issue of PRESBYTERIAN LIFE provoked a thoughtful discussion in our family. Not only did it recall many memories, but it gave constructive suggestions which we plan to follow.

We Sunday school teachers have grave responsibilities. Knowing that others are similarly challenged is help in itself. You have shown clearly how the cooperation and enthusiasm of the entire church and Sunday school staff is needed to effect lasting results.

I have passed my copy on to others. We all are grateful.

—MRS. W. EDWARD FRANK
Abington, Pennsylvania

Inspiration and Information

« May I congratulate you on the September 19th issue of PRESBYTERIAN LIFE. I have been reading this magazine since it first started and think this issue is the best one yet, both in printed content and pictures. The article "What Makes a Good Sunday School?" was especially fine. "Is Your Church Well Equipped?" by C. Harry Atkinson shows how much we lack. I have been a member for over thirty years, but didn't realize we had so many shortcomings. . . .

Thank you for the inspiration contained in *our* magazine.

—MABEL SOOP
Detroit, Michigan

Neighbors Assist Burned-out Family

« A few weeks ago the mother of a family of eight left home about 7:30 A.M. to attend a Presbyterial meeting in Greensboro, seventy miles away. She returned home about five o'clock to find the house she had left in the morning completely destroyed by fire. Everything the family owned was gone—everything except those indestructible realities that abide in a happy home.

The next day things began to happen. The family was offered the use of an empty farm house about a quarter of a mile away. Several women scrubbed and cleaned it, others drove to Sanford, ten miles away, and returned with necessary items of clothing. Also, they brought a message from a men's clothing store: "Tell the husband to come in and we will fit him with a suit of clothes." A similar message was brought from a shoe store: "Tell the girls to come in and we will fit each of them with a pair of shoes." The women of the rural neighborhood made two quilts and five shirts in one afternoon.

Other things happened within the week. There was a home-building shower at the Salem Church in which the burned-out family had its membership. These gifts required an automobile to get the gifts from the church to the temporary home. One of the gifts was three kegs of nails. These must have been sent by an optimist.

One of the men of the church attended a stock sale several miles away, told the story of the burned home, passed the hat, and returned with eighty dollars. Another man working in a factory told the story to the shift on which he worked, and brought the family an envelope containing twenty-five dollars. The driver of a Pepsi-Cola truck left five dollars at a country store to be given to the family. A colored man working on a nearby farm, borrowed five dollars from his boss and gave that as his contribution. The Lions Club of Broadway sent goods and money. A church of another denomination sent goods and money. A neighbor sent his bulldozer over, cleared away the debris on the site where the house had stood, and leveled the ground for building. The trenches of the new home are dug and the foundation is about to be laid.

What has impressed me in this whole situation is the spontaneous joy with which people have given. They seem to have counted it a privilege to be able to help. There was more reality in this experience than there is in many a worship service in a church. The whole experience was a revelation—a revelation of a bit of the Kingdom of God on earth. If such a spirit can burst forth from human nature, then human nature is not as rotten as you might gather from the newspapers.

—ROBERT B. ROCK
Minister, Presbyterian Churches, Broadway, Salem, and Cumnock, North Carolina

United Church of Canada

« May I express my sincere appreciation for the fine article "Union Works in Canada," by Mr. A. C. Forrest *[P.L., August 8]*. . . . I was one of the three young men who were active in the forming of a mission which finally became Laidlaw Memorial United Church [mentioned in the lead paragraph of the article]. . . . It is refreshing to read the historical facts and news of the United Church in PRESBYTERIAN LIFE; I can still remember those memorable days after these forty-one years. . . .

—DAVID S. WALKER
Milwaukee, Wisconsin

SHOP TALK

THE COVER shows Cheryl Foulks, of Haddonfield, New Jersey, attired as a witch, as she accompanied her older sister Carol in Trick-or-Treat night. As their "treat," junior-high-school children of First Presbyterian Church, Haddonfield, asked contributions for UNICEF. **"Trick or Treat"—for All the World's Children** *(page 8)* was written by Barbara Brundage, a free-lance writer who is also employed on the staff of *Time* magazine.

On Reformation Sunday, November 1, Protestants are reminded from many pulpits of their special heritage as descendants of the great Christian reformers. It must always be remembered, however, that Christianity did not begin in the sixteenth century. A millenium and a half of Christian culture—though sadly corrupted at times—preceded

Paul Austin Wolfe

the era of Luther and Calvin. The great words and works of the first fifteen hundred years of Christendom are a rightful part of our heritage on which the Roman Church has no monopoly. The importance of this fact is made clear in **You Are a Catholic** *(page 11)* by Paul Austin Wolfe, minister of The Brick Presbyterian Church, New York City.

As this issue goes to press, Associate Editor James Hoffman is in Calcutta, having boarded a BOAC jetliner for India on October 2. We are looking forward to first-hand reports from India, the largest democracy in the world, and from Pakistan.

PRESBYTERIAN LIFE

A JOURNAL OF PROTESTANT CHRISTIANITY

The Presbyterian

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MEDITATIONS

The Sea Is His

I spend my vacations by the sea. As I look out from my desk across endless miles of ocean, I am constantly reminded of the words of the Psalmist: "The sea is his, for he made it" (Psalm 95:5). The sea, with its varying moods, is a daily parable of life. For no matter whether it is rough or smooth, clear or murky, blue or gray, it is always God's. So life, no matter whether it be hard or easy, is never absent from God, and even though we "dwell in the uttermost parts of the sea, even there thy hand shall lead me" (Psalm 139:9-10).

Sometimes the sea of life is rough and the waves run high. "For I am the Lord your God, who stirs up the sea so that its waves roar" (Isaiah 51:15). Sometimes the sea of life is smooth, and the going is pleasant and easy. "By his power he stilled the sea" (Job 26:12); "who dost still the roaring of the seas" (Psalm 65:7). But it makes no difference whether the way is rough and tries your strength and patience to the bitter extremity, or whether it is smooth and the stars in their course seem to fight for you, the sea is always God's and he made it. "For he commanded and raised the stormy wind, which lifted up the waves of the sea. . . . He made the storm be still, and the waves of the sea were hushed" (Psalm 107:25, 29). Jesus knew what it was to have everything go well. "And the great throng heard him gladly" (Mark 12:37). But he also knew what it meant to have the grim shadow of the Cross fall upon him and to hear the savage crowd shout out, "Crucify him" (Mark 15:13). But his Heavenly Father was always with him.

Sometimes the sea is perfectly clear, and at some depth we can see the sand and rocks and weeds on the bottom. "Thy way was through the sea, thy path through the great waters" (Psalm 77:19). "Thus says the Lord, who makes a way in the sea, a path in the mighty waters" (Isaiah 43:16). The sea of life can be clear, too: the path we should take is clearly set before us; the course of duty is abundantly evident; we can see both the next step and the distant goal. But sometimes the sea is murky; its waters are clouded; it is filled with seaweed and other obstructions. "But the wicked are like the tossing sea; for it cannot rest, and its waters toss up mire and dirt" (Isaiah 57:20).

Very often the way of life is clouded, too. We are perplexed and troubled and can only pray that there will come some "lamp to my feet and a light to my path" (Psalm 119:105). It was so with our Lord. Sometimes the way was clear, as when "he set his face to go to Jerusalem" (Luke 9:51). But sometimes he struggled to know the course he should take, as in the experience of the temptation and when he prayed that he might escape the Cross, yet "not my will, but thine, be done" (Luke 22:42). But as the sea is always God's, so, too, the Heavenly Father is near us in every experience of life, whether he has shed his light on our path, or whether he is trying to help us find the high road we should take.

Sometimes the sea appears as a sparkling blue, as beautiful as the clear heavens above. So, too, do some of our passing days when we are sure that God is in his heaven and everything is right on earth. "O that you had hearkened to my commandments! Then your peace would have been like a river, and your righteousness like the waves of the sea" (Isaiah 48:18). Surely God is with us in these gladsome times. He is present in the laughter as well as in the tears. But sometimes the sea appears to be a somber and threatening gray. Just so most of us have days when everything seems to be wrong. From the moment we get out of bed in the morning until we entrust ourselves to God in sleep, nothing seems to be right. Life is a leaden gray. But even this can be God's, and he will be with us until the gray is changed to blue. "But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea that is driven and tossed by the wind" (James 1:6).

The sea is a wonderful parable of the sure workings of God, a means of grace to all who know it. But, of course, God is still more. "Mightier than the thunders of many waters, mightier than the waves of the sea, the Lord on high is mighty" (Psalm 93:4). The best understanding of God comes only through Jesus Christ, who called some of his disciples by the sea and who often taught by the sea.

Scripture Readings

First Day: Psalm 95:1-7. The sea is his.
Second Day: Psalm 139:1-12. The uttermost parts of the sea.
Third Day: Isaiah 51:9-16. He stirs up the sea.
Fourth Day: Job, Chapter 26. He stilled the sea.
Fifth Day: Psalm 65:1-8. Still the roaring of the seas.
Sixth Day: Psalm 107:23-32. His wondrous works in the deep.
Seventh Day: Mark 12:35-44. They heard him gladly.
Eighth Day: Psalm 77:16-20. Thy way through the sea.
Ninth Day: Isaiah 43:14-21. A path in the mighty waters.
Tenth Day: Isaiah 57:14-21. Its waters toss up mire.
Eleventh Day: Psalm 119:105-112. A lamp to my feet.
Twelfth Day: Isaiah 48:17-19. Righteousness like the waves of the sea.
Thirteenth Day: James 1:2-8. Doubt is like a wave of the sea.
Fourteenth Day: Psalm 93. Mightier than the waves of the sea.

—LAWRENCE MACCOLL HORTON

"A PLAGUE ON BOTH YOUR HOUSES"

The threat to the program and vitality of Protestantism by the "organized malcontents who zealously seek to promote hate and disruption under the banner of the Christian faith" is the burden of Ralph Lord Roy's recently published *Apostles of Discord*. This is a painstaking and carefully documented "study of organized bigotry and disruption on the fringes of Protestantism." To read it is an experience at once disheartening and illuminating. He deploys before you a long and sordid procession of those engaged in "The Ministry of Hate" or "The Ministry of Disruption," who invoke the name of Christ to bless their efforts to inject the poisons of hate, prejudice, and suspicion into the lifestream of the Church. The danger is not to be minimized. That the effort succeeds as well as it does is no credit to our intelligence.

A good deal of this business is based on the technique of "the big lie." According to popular notion, this was invented by Hitler and perfected by the Communists. It is based on a simple idea: any slander, however groundless or absurd, if repeated often enough will come to be believed. Mr. Roy's book is full of its practitioners. Some pose as ultraconservatives, some as ultraliberals. Some attack from without, some seek to bore from within. Some act as free agents, some from behind the facades of imposingly named organizations. They shout to high heaven of nefarious plots to undermine freedom and pervert truth while themselves showing reckless disregard of every virtue and value they profess to defend. Whether the label be conservative or radical, whether the ministry be of hate or of disruption, decent people can only say, "A plague on both your houses."

On the whole this is a slimy business in which there is a sickening uniformity of motivation and method. The methods are those unhappily made familiar in many realms: *(1)* the substitution of dogmatic assertion and sweeping generalization for objective analysis; *(2)* a complete lack of conscience in quoting out of context or straining meanings to a point never intended; *(3)* the constant repetition of discredited forgeries or fables; *(4)* an apparent assumption that a claim of piety or patriotism, bolstered by an irrelevant Scripture text, justifies misrepresentation or downright untruth; *(5)* the acceptance of the unsupported word of any discredited charlatan against that of men of unimpeachable integrity.

Distinguished and devoted servants of our own Church as well as many in other communions and in the public service of the nation have been subjected to such attacks. It is high time to take a firm stand against such effrontery. There is ample room in the Church for honest differences of opinion and for honorable debate and criticism. There is none at all for those who put hate and slander above honesty and Christian brotherhood.

The section of our Book of Discipline on "Heresy and Schism" admonishes that "errors ought to be carefully considered, whether they strike at the vitals of religion and are industriously spread, or whether they arise from the weakness of the human understanding and are not likely to do much injury." In plain words, this warns us to consider whether an offender is just unable to understand the truth or willfully disregards it. In even plainer words, we have to ask whether he is a fool or a liar. That appears to be the only open question about many of these "apostles of discord," and most of them seem bright enough.

In this study are some plain morals for the Church. One is not to let any such attacks, from the right or from the left, divert us from the earnest search for God's will for our lives, for the Church, and for society. Let the Church be true to its witness and the very gates of hell shall not prevail against it. We must be both resolute and alert. The Church is too human to be perfect, but the evangelical churches of the world stand today as the strongest bulwark against godless Communism and every form of rampant evil. We believe in the freedom and brotherhood of mankind under God and seek the establishment of his Kingdom. We accept the Great Commission given us by our Lord as our chief business, and nothing must divert us from it.

The Church is not and does not claim to be above judgment. If there are in it unworthy men who, while claiming its sanctuary, are disloyal to the truth and seek to subvert either the Church itself or the nation, they should be dealt with by due judicial process. But hate-mongering and slander-peddling are not to be tolerated.

The test of truth is not to be found in the character of the men who profess or deny it. *Truth* is in order to goodness, but a point of view is not discredited or to be deemed less Christian merely because an avowed Communist also affirms it. Neither is it established or proved more Christian merely because some self-anointed apostle of disruption proclaims it. The principle of "guilt by association" is rank heresy; so also would be the principle of "innocence by association."

The Church should itself respect and is entitled to demand that others respect the basic Christian and American principles of fair play. We are not defending ourselves against Communism or our other enemies when we copy the worst of their methods. Guilt is not to be assumed on the unsupported testimony of often irresponsible witnesses without opportunity for cross-examination and reply. A charge is not proven merely by its frequent repetition or by the degree of its extravagence or by its piously phrased embellishments. Such practices are worse than the evils they profess to expose, because they strike at the fundamentals of faith and justice.

There is a deal of hysteria in the air today and a sort of demagoguery which is an easy road to prominence for some with no other just claim to attention. We will do well to be on our guard for the sake both of the honor and security of the nation and of the peace and unity of the Church. The official record of our Church is clear. The General Assembly has taken high ground on current issues and held it courageously. It should have the intelligent loyalty and vigorous support of all our people, whatever "organized bigotry and disruption" may flourish "on the fringes of Protestantism." Let us be true to our witness and alert to defend the freedom of sincere men to follow the leading of the Spirit in their pursuit of truth.

By Hermann N. Morse

Ghost and witch wait as members of Junior-High Fellowship, First Church, Haddonfield, N. J., are briefed on how coins from Trick or Treat calls will be used.

On her first call, Carol Foulks finds a willing contributor. Posters and news-

"TRICK OR TREAT"

For All the World's Children

By Barbara Brundage

"Trick or treat," tease the youngsters on Halloween. "Trick or treat," they chorus as they ring doorbells and tap at windows.

But in hundreds of communities throughout the United States this year, the cry of the youngsters is not for a treat for themselves. Instead they are seeking money—pennies, nickels, dimes, and larger coins—which through the United Nations International Children's Fund will become milk for hungry, treatless children abroad.

Last Halloween, children in forty-one states, Hawaii, and the Canal Zone joined in the Trick or Treat march. Church bells rang out at 6:30 P.M. in Fort Morgan, Colorado, to signal the hour for the UNICEF collection. Carrying flashlights, UNICEF visitors climbed up and down hills, as they covered Crestline, California, a mountain community with no sidewalks and no streetlights.

In Delphi, Indiana, youngsters working for UNICEF carried letters of introduction from the minister of the Presbyterian Church. Each letter was shaped like a milk bottle. In Haddonfield, New Jersey, the sponsoring committee included the police chief, the mayor, and other city officials plus school and youth group advisers.

This fall, for the third consecutive time, UNICEF is sponsoring "Trick or Treat for All the World's Children." Kits have gone out containing posters, publicity suggestions, and UNICEF bands and stickers. Demands for Trick or Treat kits are amazing even UNICEF committee members. In fact, they have been surprised by Trick or Treat from the very start.

This new type of Halloween was first

With Trick or Treat money, UNICEF provides powdered milk for children like this schoolgirl in Mysore State, India.

paper publicity have alerted residents to purpose of Trick or Treat for UNICEF.

Ghost Randy Hall scrutinizes the coins his older brother Philip has collected. Last year's Trick or Treat in Haddonfield netted $134.36 for children overseas.

observed six years ago by Presbyterian junior-high young people who were collecting shoes for Church World Service. The following year they made their Trick or Treat rounds, this time in search of soap, also for CWS. In 1950, the Presbyterian youngsters first began collecting money; their motto: "send milk to children all over the world through UNICEF." Guided by the *Junior-Hi Kit* (published by the Westminster Press), the Presbyterian teenagers were encouraged to try Trick or Treating for others at Halloween. The money was then sent in to the UN.

UNICEF liked the Trick or Treat idea enough to sponsor an official drive of its own on Halloween, 1951, among civic and church groups. There was little publicity on the campaign as some UNICEF representatives — particularly those from abroad who had never heard of America's Halloween custom—were skeptical as to whether it would work. Nevertheless, that year nearly five thousand dollars came to the Children's Fund from contributing Protestant organizations throughout the United States.

As Halloween approached last year, the UN began getting more and more requests for Trick or Treat suggestions. Once again the *Junior-Hi Kit* featured the idea as an October party. When UNICEF officials counted the coins, they discovered the Treat was worth more than $32,000. The contributions ranged from forty-eight cents from two small boys in Rockville Center, New York, to $806 collected by all Protestant denominations in Nashville, Tennessee. Over half of the approximately 500 groups participating in the national Trick or Treat were Presbyterian.

From all over the United States, on the enchanting night of Halloween, came money, which later was spirited across the seas to turn up in some faraway place as powdered milk. Each dollar meant that nine children would get a glass of powdered milk a day for a

Victims of a vitamin deficiency disease, these Belgian Congo boys receive their introductory rations of UNICEF milk.

A vaccination gives a Bangkok girl an uneasy moment. Thailand started its antituberculosis drive with UNICEF aid.

In Manila, Philippines, a small boy relishes his daily lunch of porridge made from rice and UNICEF-provided milk.

"TRICK OR TREAT" for All the World's Children

week. Today milk, along with cod liver oil, is the main part of the Children's Fund food program as it is supplementary to diets in all areas. This, however, is just one phase of UNICEF work.

Closely cooperating with the World Health Organization, UNICEF is aiding the fight against diseases which in many countries have been fatal to children for generations. X-rays are used to determine the presence of tuberculosis. If it is discovered, the vaccine BCG is given to combat it. Malaria is fought with DDT; penicillin is used against yaws and related diseases.

The peoples of each country have their own stories to tell. UNICEF crewmen sprayed a malaria-filled section of India with DDT; the malaria rate fell from 80 per cent to 3 per cent. Once-sick farmers went back to work, and food production climbed 30 per cent. The cost? One dollar to safeguard thirteen people against malaria for a year.

Children in tropical countries such as Liberia, Indonesia, and Thailand live in the dread of catching yaws, which result in open sores often covering the body. Penicillin is a rapid cure, but many areas have not had this wonder drug available until UNICEF came along. Last spring, people in a Javan village held a feast honoring both penicillin and UNICEF. Children and their parents happily danced late into the night. These very children only a few weeks ago had been walking gingerly on feet with ulcerated soles. Through UNICEF, over half a million persons suffering from yaws have received penicillin treatments; one UNICEF dollar pays for eight injections.

Similarly, one dollar to UNICEF means enough vaccine to protect thirty-three children against diptheria, enough BCG vaccine to immunize twenty-four children against tuberculosis, and enough fish-liver-oil capsules to fortify thirteen infants against rickets every day for a month.

To get milk and medicine to the children, UNICEF workers along with local helpers may drive through jungle roads, over mountainous passes, across deserts, or ride down streams in motorboats. For some children, it means the first milk they have ever tasted, or, even better, an end to their great hunger. For others, it is an end to diseases which have killed or crippled so many children in generations before them.

When UNICEF began in December, 1946, its purpose was to assist needy children in war-devastated countries. Help was largely concentrated on Europe with an emphasis on food and clothing. The first winter, some 3,000,000 children from eleven European countries received food from UNICEF; this number was far short of the hungry ones. Fourteen governments were contributing money and food—meat, oleomargarine, wheat, and rice. Gradually the much-needed medical aid grew, until today it is considered by most UNICEF workers to be the vital part of the peace-time effort.

Four years after its start, the UN General Assembly directed UNICEF to shift its work from emergency relief to aid for long-range child-care programs, particularly in underdeveloped countries. Today, as in the past, help is given only in response to requests from governments who agree that each dollar contributed by UNICEF must be matched by at least an equal expenditure on the same program by the local government. For example, BCG from UNICEF will be administered to the children under the Children's Fund direction—but by local medical aides.

For many nations, the participation

Outside a UNICEF clinic in Turkey, a mother holds a card entitling her infant to vaccination against tuberculosis.

in UNICEF does not stop with the matching program. Such recipient countries as Czechoslovakia, France, Poland, Thailand, and Yugoslavia give of money and foodstuffs to UNICEF nations with health problems differing from theirs.

The UNICEF plan is to start a health program, be of assistance as long as necessary, and then leave the country to carry on for itself as soon as it is able. Nationals of aided countries are given simple medical know-how which they, in turn, can pass on.

The over-all cost, of course, is substantial. During the past two years, the Fund approved approximately $29,460,000 in aid to countries, particularly in Africa, Asia, the Eastern Mediterranean area, and Latin America. This year's budget is set at $20,000,000. But, as Mrs. Eleanor Roosevelt recently pointed out, UNICEF's total expenditures during the first six years were less than the cost of a single aircraft carrier.

UNICEF is financed, not through the regular UN budget, but by voluntary contributions from governments and individuals. The United States is currently the biggest dollar contributor. On a per-capita basis, however, it is tiny Iceland which ranks first, followed by New Zealand, Australia, Canada, and then Switzerland. While there were thirty-one governments contributing in 1950, there are now forty-three. Notable annual absentees from the list of contributors are Russia and Argentina.

Recently UNICEF dropped the word *emergency* from its official title although the "E" has been retained in its now-famous initials. Plans are now being drawn up for more aid to Africa. In Indonesia, a project is being completed which will make possible the production of vegetable milk from soy beans. This new milk is particularly healthful for small babies and will be a vital aid to a land of no dairies.

The Children's Fund committee, headed by Maurice Pate, is striving to protect the children over the world (there are more than 900 million of them) against hunger, poverty, illness, and unfavorable environment. Are the children aware of this? All over the world and in all languages they write letters beginning "Dear UNICEF." They send photographs, pictures, dolls, and doll clothes. Some of the youngsters cry when they receive UNICEF shots, but soon they are laughing again because they have escaped another illness.

If UNICEF milk were sold commercially, children of the Indian town of Sundargarh would be a good advertisement. At a contest during the town's first Health and Baby Week, judges were faced with hundreds of tots all scrubbed and combed. The winners turned out to be all regular drinkers of UNICEF powdered milk. In the village of Pacoti, Brazil, the church bell formerly tolled the death of a baby three or four times a day. Now, because of UNICEF prenatal training and postnatal care, it rings only three or four times a month.

One Italian boy, when asked the meaning of UNICEF, replied, "It's American for 'cow.'" To many more boys and girls, UNICEF stands for the United Nations itself.

On the night of Halloween, it is the American boys and girls—the children who have never needed UNICEF—who by their games of Trick or Treat are helping those who might have been their playmates. They, and the grownups, have the thanks of thousands of mothers who know that the impetus bringing the peoples of the world together in one common, unpolitical task are three words, "For the Children."

YOU Are A Catholic

The Roman Church has no monopoly on one of the basic Christian beliefs

By Paul Austin Wolfe

In June, 1953, the 165th General Assembly of the Presbyterian Church U.S.A., meeting in Minneapolis, voted to continue use of the word *Catholic* in creeds and confessional statements.

A request had come to the General Assembly to substitute the word *Christian* for the word *Catholic*. But the General Assembly retained the historic language of the Church. The Brief Statement of the Reformed Faith as found in the front of our Hymnal will continue to say in Article XIV, "We believe in the Holy Catholic Church. . . ." And when we say the Apostles' Creed we will continue to say, "I believe in the Holy Catholic Church."

The General Assembly then has reaffirmed the fact that you and I are Catholics.

What does this affirmation mean?

Let us put the negative first. It does not mean that you are an adherent of the Roman Catholic Church.

One of the peculiar characteristics of our time is the extent to which propaganda can debase the true meaning of our finest words. Take *democracy*, for instance. Russian Communism is a tyranny, an absolute government with no regard for individual rights or human liberty. Yet through its propaganda it calls itself a "democracy"; its army, the "People's" Army; its gangster rule, the "People's" Government; and its brutal tortures, the "People's" Justice.

Russian propaganda has been amazingly successful. It has fulfilled Herr Goebbel's prediction in Hitler's Germany: "Repeat a falsehood often enough and the average man will accept it for truth."

Something like this happened to a great word of Christian history—*Catholic*. It has been devalued. There has been persistent propaganda to apply the word *Catholic* to the Roman Church alone. On our town and city streets you will often find a sign saying "The Catholic Church—Masses 8:00 A.M. and 10:00 A.M." It is a sign put up by the Roman Church. In the armed forces chaplains are classified as Protestants, Catholics, and Jews. Americans have been encouraged to refer to three faiths —Catholic, Protestant, and Jewish.

Newspapers, politicians, and not-too-astute religious statesmen and educators have more and more succumbed to this propaganda. Americans have been in a fair way to accept the Roman Church as the Catholic Church.

The advantages of such an achievement are very real. The word *Catholic* comes from two Greek words meaning "according to the whole" or "universal." By implication the word has come to mean "true" and "orthodox." The Roman Church has been eager to have the American public believe that it is the "one universal and true" Christian Church. Thereby other churches become mere sects, their Christian teaching at least partial and probably false, and all of them in rebellion against the true Church founded by Christ.

The very fact that this question could have been raised in the General Assembly indicates how successful the devaluation of the word *Catholic* has been. In our neglect of history we almost fell into a trap set by opponents of religious liberty.

For history gives the answer to this propaganda. The word *Catholic* came into use in the third century. In the early centuries Christians were as eager as we are for unity. They discovered, as we have discovered, that such unity is difficult. There were churches in every land and city and village. The government, worship, and language of these churches had similarities, but they were by no means uniform. There was constant danger of heresy, of division, of false prophets teaching partial truths as whole truths.

The churches had much in common. But was there anything "pertaining to the whole" that would enable the separate churches to distinguish between true and false forms of faith and doctrine? Slowly, through conferences and councils, there grew up the concept of the Holy Catholic Church, the Church Invisible, of which all churches were a part. And slowly there was a recognition of the common faith which was the test of catholicity. These Christians agreed that God was Father, that the Holy Spirit was Sanctifier, that Jesus Christ was Lord, that the Church was his Body, made up of members who were dependent on him and who fed on him; that the Scriptures were the Word of God, and that the Sacraments of Baptism and the Lord's Supper were Means of Grace.

The churches that held these truths were Catholic, belonging to the Holy Catholic Church, the invisible and universal Body of Christ. Its perfect unity was nowhere seen and seldom realized on earth; yet all the visible churches holding this faith were members of it. No single church—the Church of Rome or any other—can ever be this Holy Catholic Church.

We should never forget this in regard to the Roman Church, and we should always speak of it as "the Roman Church." If the word *Catholic* is to be used, it should be preceded by the word *Roman*. Here the use of words again

YOU Are A Catholic

enters. If our denominations were named as the Roman Church is named, we would be known as Presbyterian Catholics or The Catholic Church (Methodist) or The Lutheran Catholic Church. But we have neglected, forgotten, or just taken for granted the fact that we belong to the Holy Catholic Church. If we omit the word *Catholic* when referring to our own churches, however, it seems logical that we should also omit it when we mention the Church of Rome.

The Roman Church is merely one of the churches that are part of the Holy Catholic Church. The Roman Church did not become a separate church until after the fall of Rome in 476 A.D. Previous to that time its Bishop (later Pope) was one of five equal Bishops recognized by the Council of Nicea (325 A.D.). It is one of the accidents of history that the Roman Empire in the West fell in 476 A.D. The Roman Empire in the East, with Constantinople as its headquarters, did not fall until 1453 A.D. In the Western Empire, only one Bishop was given special recognition by the Council of Nicea, the Bishop of Rome. Inevitably he rose to a place of supremacy. In the Eastern Empire four Bishops were recognized by the Council of Nicea (Antioch, Jerusalem, Alexandria, Constantinople). These four never recognized the Bishop of Rome as having the power which he later claimed for himself. As early as the seventh century they warned him against his usurpation of authority, and in the eleventh century they ceased to have any dealings with him.

So there never was a time in Christian history, either in the past or present, when all Christians recognized the Roman Church as the one Holy Catholic Church.

The action of the General Assembly calls our attention not only to this important fact, but to the history of our own Church. We Presbyterians should remember that we have always affirmed our place in the Holy Catholic Church. In 1902, our Brief Statement of the Reformed Faith repeated the affirmation of the Westminster Assembly and the Westminster Divines in 1644. Those Divines recognized the Church of Rome as that part of the Holy Catholic Church which followed the imperial authority of the Pope. They perceived that the government of the Church of Rome is patterned after the Roman Empire and has all the advantages, as well as the disadvantages, of an authoritarian and totalitarian system. They called the followers of the Pope "Papists."

John Calvin summed up our concept of the Holy Catholic Church when he wrote in the sixteenth century: "Wherever we find the word of God purely preached and heard, and the Sacraments administered according to the institution of Christ, there it is not to be doubted is a Church of God." And the father of Presbyterianism also spoke of the Reformed Church as Catholic.

Perhaps you will remember that Calvin wrote his *Institutes of the Christian Religion* in 1536 for the instruction of Francis I, King of France. Francis I was alarmed by the freedom that had come with the Reformation. Some Christians abused their liberty and fled from all authority; they were anarchists in state and anarchists in religion. The king of France was inclined to treat the Reformed Churches as irresponsible and undisciplined. Calvin wrote his *Institutes* to demonstrate that the Reformed Faith was part and parcel of the Holy Catholic Church.

Calvin reasoned: Man needs faith in Christ. But because of man's ignorance and the vanity of his mind, man must have aids to produce this faith. God gave him such aids in the Church. He gave Sacraments to nourish and support faith, and pastors to teach and encourage man in the faith. This Church is Catholic. The name designates, "The whole multitude dispersed all over the world who profess to worship one God and Jesus Christ, who are initiated into his faith by baptism, who testify their unity in true doctrine and charity by participation of the sacred Supper, who consent to the Word of the Lord, and preserve the ministry which Christ has instituted for the purpose of preaching."

This teaching of Calvin is in keeping with the meaning of the word *Catholic* as it was used by Christians before the fall of Rome and the schism which divided the Eastern and Western Church. The great early Christian, Cyprian, who was martyred at Carthage about 258 A.D., expressed it this way: "There is one Church divided by Christ throughout the whole world into many members, and also one episcopate diffused through a harmonious multitude of many bishops."

All of this helps us to perceive the deep significance of the General Assembly's action. It was calling our attention to the high and spiritual interpretation of the Church. The Holy Catholic Church is the Church of which Christ is the Head. As one of our modern theologians has put it, "The Christian Church took its rise not from any outward forms or ceremonies, but from Christ himself." The ancient theologian Ignatius would say, "Where Christ is, there is the Church."

This view of the Holy Catholic Church is in contrast to all mechanical and materialistic interpretations. Many people believe that a church is "Catholic" because it has a particular form of law, discipline, and liturgy, and obeys one earthly head. Such a church, whatever its value, cannot possibly be the Church of Christ of the New Testament. If one law and one discipline and one earthly obedience were required for a true church, then Jesus Christ was of all teachers most negligent. He gave no forms, no law, no liturgy. He left his disciples free to work out those details according to their needs and circumstances.

It was this emphasis on the spiritual, on Christ as the Head of the Church, which led Cyprian to write: "The Church also is one which is spread far and wide into a multitude. . . . As there are many rays of the sun, but one light, thus also the Church shone over with the Light of the Lord, sheds her rays over the whole world. Yet it is one Light which is everywhere diffused, nor is the unity of the body separated."

One could not ask for better historical confirmation of our evangelical teaching about the Holy Catholic Church. Had the General Assembly taken any other stand than the one it did take, it would have repudiated nearly twenty centuries of evangelical doctrine.

What are some of the practical implications of this reaffirmation by the General Assembly?

1. First of all the affirmation roots our Church in history. When we confess our faith in the Holy Catholic Church, we affirm that our Presbyterian Church is a historic Church. Our faith is a historic faith. Our doctrine and teaching is the revelation of God, taught by Christ, transmitted through the Apostles, and preserved in the history of the Church. We are aware of the contemporaneous, but the truths we teach are not merely contemporary truths, they are eternal truths. Our faith is not determined by our own or any other generation, but by the Holy Spirit working through all generations.

Our Christian ministry of the Word and Sacrament in the Presbyterian Church is a historic ministry, an orderly ministry, a continuing ministry. It is derived from Christ and the Apostles. It is continued from one generation to another through the laying on of the hands of Presbytery. By this act of ordination, ministers receive their authority and are set apart to preach the Gospel, administer the sacraments, and bear rule in the Church.

2. The affirmation of the Holy Catholic Church stresses Christian charity and tolerance. It is the spiritual conception of the Church—with Christ its Head and all believers bound together by their life in him—that is the true basis for religious toleration. An interpretation which

(Continued on page 30)

In a forest clearing, Herman M. Janssen *(right)* stops to talk with a husky lumberjack who holds gasoline-powered chain saw.

WOODSMEN'S PASTOR

Over rutted roads and mountain trails he covers a "parish" of 1,000 woodsmen

Text and Photographs By Carl G. Karsch

At forty-six, few men would have made Herman Janssen's decision. A year ago last summer he traded a comfortable parish in Michigan for a "congregation" of 1,000 lumberjacks in the Adirondack Mountains of New York State. He sees his wife and two teen-age daughters only on weekends when he returns home to Saranac Lake. During the week he hikes or drives from camp to camp distributing portions of Scripture, holding informal services, and showing films. Lumberjacks, traditionally untalkative with strangers, are essentially lonely men, Herman says. If he can get a conversation started with a woodsman, Herman feels he can eventually gain the man's confidence. And once a lumberjack realizes he has found a friend, it is not long before Herman tells him God is a companion, too.

His Scripture-selections Bring Hope

Before leaving home on Monday morning, Herman replenishes his stock of religious literature and Scripture portions, which he distributes to lumberjacks. This phase of his work is complicated by the number of language groups, principally French-Canadian, found in the camps. In order for men to read in the language with which they are most familiar, he carries pocket-size Gospels in five languages—English, French, Russian, Polish, and German.

En route to camp, he frequently stops at a sawmill along the highway and visits among the workers' homes scattered in the woods nearby. Families of sawmill workers, like lumberjacks, usually don't go to church. They feel "town folks" don't want them to come. Mothers are glad for the Sunday school lesson material he brings for them to read to their children. Gradually, Herman hopes to train some mothers in each sawmill area so they can organize their own Sunday school classes.

Operator halts sawmill temporarily for a talk. Earlier Herman had left Sunday school lessons at worker's home.

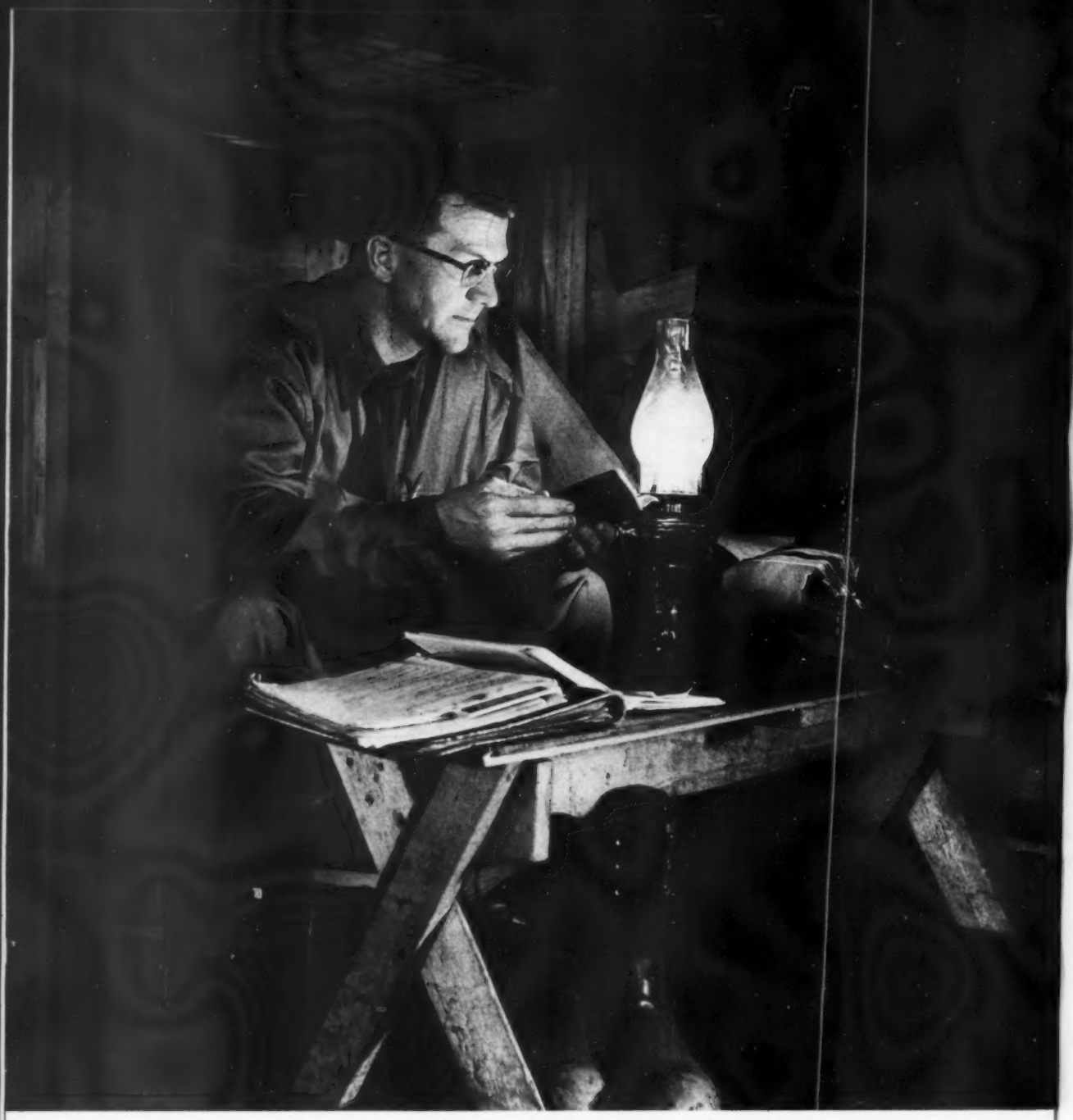
Before dinner, lumberjacks relax in the bunkhouse with their "sky pilot," the woodsmen's traditional term for a minister.

On roads better suited to horses than a car, Herman borrows a team and sled to carry his pack and movie equipment to camp.

His Movies Bring Fun, Education

While the cook washes the dinner dishes, Herman sets up his movie projector. In warm weather the show is outdoors; in winter the mess hall becomes an improvised theater. He carries a gasoline generator to power the equipment, since lumbercamps usually don't have the proper kind of electricity. To help reduce accidents in the woods, Herman shows safety education films in addition to short entertainment features. His movie equipment is also a familiar sight at sawmill areas. Families, who frequently watch the show from their cars, look forward to an evening at what they have come to call "Janssen's Drive-In."

Audience in mess hall listens to talk following movie. On front row is the only woman in camp, wife of the cook.



By the light from a kerosene lamp, Herman ends his day reading from a Testament that may be given to a lumberjack tomorrow.

His Visits Bring Help

Evenings are the busiest, and the shortest, part of Herman's day. Into the two hours between the end of dinner and "lights out" (nine o'clock) he must cram a movie, a brief religious talk, and any counseling. He encourages the "bull sessions" that result from the program. More than once they are concluded over pie left from dinner and provided by a beneficent cook. Herman watches for a man who lingers after the meeting, for this indicates he may have a problem to talk over. Personal devotions ended, Herman climbs into a spare bunk. He believes that by staying at the camps the men are more willing to accept him. For the same reason, he wears forest ranger clothes instead of a suit that would mark him as an outsider.

Last year he drove 14,000 miles between camps, although he walks when the mountain roads are impassable. Into a pack weighing eighty pounds when full, go these items: magazines, Gospels, first-aid kit, matches, sheets, and knife. He keeps a compass pinned to his jacket but has never been lost. Herman enjoys the long hikes and has walked as much as twenty miles to a camp. In conversation with lumberjacks who are lonely, Herman points out that he, too, is by himself much of the time, but that in a real sense a man is never alone.

NEWS

Women in the Church: More Recognition Asked

Two thousand women delegates to the sixth National Assembly of United Church Women, met early this month to discuss their role in the nation's churches. More than a score of speakers, notably President Eisenhower, addressed the meeting, held in the spacious Atlantic City, New Jersey, auditorium. In the most significant action, the delegates who represented some ten million American church women, pledged themselves to work toward a bigger share of recognition for women in top-level church work.

They acted after hearing a survey report and analysis of women's place in today's church life. The report said women bore a major share of responsibility for the day-to-day operation of most churches, but that few denominations recognized them as policy-makers and fewer still ordained them as ministers. The report on the twelve-month-long survey of denominational attitudes toward women as church leaders was presented by Mrs. Douglas Horton of New York, prominent church worker, past president of Wellesley College, and wartime director of the WAVES.

Dr. Mary Ely Lyman, professor of the English Bible at Union Theological Seminary, New York, offered the resolution at the conclusion of her talk interpreting the survey report. Dr. Lyman said separate societies of church women, like United Church Women, which is a department of the National Council of Churches, were only "a step on the road" toward equal responsibility in the Church.

Such organizations fill a need because women have been denied leadership in the Church as a whole, she said, but they are not a "final goal." Women, the professor added, should work toward the day when these organizations no longer will be necessary.

"What we want is a whole Church," Dr. Lyman said. "God's call to membership in his Church and to service in it should not be blocked by any man-made regulations as to race, nationality, color, or sex." She said UCW members were not acting with any "chip on the shoulder" or "in any feminist crusade for rights." Church women are not seeking stature or privileges, she explained, but full opportunity to serve.

Dr. Lyman said that at present women had a large share in the work of local churches and "a primary place in raising the money." But women are not there, she added, "in any proportion to their number or their labor, when the decisions are made as to how the money that they raised is to be spent. They are not in the councils that chart the future course of the Church."

Both Dr. Lyman and Mrs. Horton were members of the fifteen-member committee which carried out the UCW study on women's status. Mrs. Horton's report said the main purpose of the survey was to find out why the churches did or did not limit the services of women. In principle, she said, the denominations place few limitations on women in policy-making positions, but denominational practice varies widely.

All sixteen denominations who reported said they had women on some national boards or agencies but some had none on their highest assemblies or conferences. At one extreme is the Society of Friends, "who insist there is no discrimination," said Mrs. Horton. At the other are the Protestant Episcopal General Convention, the Presbyterian Church in the U.S. General Assembly, and the General Synod of the Reformed Church in America, which permit no women delegates at all. Between these are bodies like the Congregational Christian General Council, which specified that one fourth of its official delegates be women, Mrs. Horton reported.

The number of women on policy-making bodies is "normally small in proportion to the total membership of women in the denominations," she added. "Mission boards seem to be an exception to this rule. Women are acknowledged towers of strength in missionary work."

[In the Presbyterian Church U.S.A.,

Officers of the United Church Women of the National Council of Churches are *(seated, left to right)*: Mrs. J. Birdsall Calkins, Presbyterian U.S.A., vice-president; Mrs. Charles S. Johnson, Congregational Christian, vice-president; Mrs. James D. Wyker, Disciples of Christ, president. Standing *(left to right)* are Mrs. Norman Vincent Peale, Reformed, treasurer; Mrs. Norvell E. Wicker, Protestant Episcopal, recording secretary; and Mrs. E. L. Hillman, Methodist, corresponding secretary.

women, elected by General Assembly, constitute one third of the membership of the program and administrative Boards of the Church. In addition, women may be ordained as elders and may serve, without difference because of sex, in all phases of the work in the particular churches as well as in presbytery, Synod, and General Assembly. A woman may also be commissioned by presbytery as a "commissioned church worker" and as a "lay preacher" to serve one or more congregations. To date the Church has not ordained women to the preaching ministry, although the subject has come up frequently for reconsideration by the General Assembly.]

Most denominations, Mrs. Horton reported, say there is no doctrinal reason why women cannot be used in policy-making jobs, except that some bodies which do not ordain women require that a certain proportion of their officers and delegates be chosen from the clergy. Most reasons for not putting more women in top jobs, Mrs. Horton said, are nontheological:

"Again and again the refrain occurs, 'They just don't think of putting women in these offices.' . . . Tradition supports the idea that men run the Church, local, regional, national."

Men—and women—are supposed to prefer it as it is. The denominations report that some women feel top jobs take too much time away from their family duties, Mrs. Horton said. Men are believed to be more experienced and more useful in policy-making. Furthermore, fears have been expressed that men would find the Church unattractive if women controlled it.

Despite all this, said Mrs. Horton, women in policy-making jobs have received considerable commendation and "there is a trend toward increasing the possibilities of participation" of women.

Presbyterian Moderators Speak Out for Union

Until this summer, the main arguments for and against union in the Presbyterian Church U.S. were carried almost solely by two independent weekly magazines, *The Presbyterian Outlook* and the *Southern Presbyterian Journal*.

The *Outlook*, published in Richmond, Virginia, has been soundly and solidly for union and has run scores of articles covering every phase of the proposed merger. The *Southern Journal*, out of Weaverville, North Carolina, has been just as partisan on the other side.

But with the first vote on union less than nine months away, both camps became even more active. The anti-union minority met in Weaverville last August for the second annual gathering of the Association for the Preservation and Continuation of the Southern Presbyterian Church. The group voted a $98,000 budget for the year 1953-54 and unanimously adopted a report urging that the distribution of opposition literature be continued.

The pro-union majority countered with the publication of a sixteen-page magazine called *The Case for Union* and printed by the *Outlook* at the request of the Sponsoring Committee for Presbyterian Reunion.

But perhaps the most effective contribution so far to the cause of union was made early this month in Atlanta, Georgia, during a meeting of the three Churches' leaders *(see below)*. The principals in this effort were the Moderators of the U.S.A., U.S., and United Church General Assemblies, who spoke from the same platform on October 2. The three leaders—Dr. John A. Mackay, Dr. Frank W. Price (U.S.), and Dr. Samuel C. Weir (United) spoke as individuals but made it abundantly clear that they all were in favor of the idea of union.

Dr. Price, the noted China missionary who is now pastor of 207-year-old New Monmouth Presbyterian Church, Lexington, Virginia, said that it was his belief that union would enrich the Presbyterian missionary witness.

Dr. Weir, pastor of the Littlefield Boulevard Presbyterian Church, Dearborn, Michigan, said that Presbyterians were well equipped to handle today's many challenges, but that our tasks could be handled best with a united front.

Dr. Mackay spoke of the common convictions which all Presbyterians have. And then he pointed to the role of the Christian Church. "The Christian Church," he said, "is the instrument for the redemptive will of Christ. The Church cannot be the end in itself. . . . Unity of body and head must be a fact. Unity must be a dynamic unity. So the whole answer to the question of unity between these three Churches must lie in whether it is Christ's will that we be united."

The joint appearance of the three Moderators will be repeated several times before the Assemblies meet next year. Last week the three leaders appeared together in Columbia, South Carolina. Next month they will visit Louisville, Kentucky, and Princeton, New Jersey. And other meetings, including one in Richmond, Virginia, are being arranged.

Presbyterian Unity: Decision in Cincinnati

Next year will be a busy one for American Presbyterians. In June the women of the Presbyterian Church U.S.A. will converge upon the campus of Purdue University for their quadrennial meeting. In July, Princeton

Three Presbyterian Moderators meet in Atlanta, Georgia, for the first of several joint appearances on the subject of unity. From left are Dr. Frank W. Price (U.S.), Dr. John A. Mackay (U.S.A.), and Dr. Samuel C. Weir of the United Church.

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NEWS

Theological Seminary will be host to the World Presbyterian Alliance. And in August almost all the world's Presbyterian and Reformed bodies will be represented at the second Assembly of the World Council of Churches at Evanston, Illinois.

But overshadowing this activity for the nation's three major Presbyterian Churches—U.S.A., U.S., and United—will be the question of organic union.

The General Assemblies of the three Churches will, late next spring, vote to send a Plan of Union down to their respective presbyteries for action. The Plan of Union, if affirmed by the presbyteries, will create a new Presbyterian Church, the 3,500,000-member Presbyterian Church of the United States. It is expected that the Presbyterian Church U.S.A. and the United Presbyterian Church will overwhelmingly approve the idea of union. In the Presbyterian Church U.S., which is centered in seventeen Southern states, there is a strong minority opposed to union.

But before any vote can be taken, the Plan of Union must be agreed upon in final form. In May and June of this year, the annual Assemblies of the three Churches voted to send to their presbyteries for discussion and suggestions a draft Plan of Union prepared by joint negotiating committees.

The deadline for comments and suggestions is November 1. And on November 11-13, the union negotiating committees of the three bodies will meet in Cincinnati, Ohio, to prepare the final draft of the Plan.

It is not certain now what changes will be made in the Plan at this historic meeting in Cincinnati. But three significant changes have already been acted upon by the joint union negotiating committee after a meeting of leaders of the three Churches, September 30-October 1 in Atlanta, Georgia. The changes concern the consolidation of boards and agencies, probably the most difficult task to be confronted by any churches considering merger.

Under the present draft Plan of Union, consolidation would have been handled by a special "Committee of Fifty" to be appointed by the first General Assembly of the new Church.

But in Atlanta, the joint union negotiating committee voted: (1) to provide that the new General Assembly will become the legal successor of the three old General Assemblies, and that until all boards and agencies are consolidated, they are to be regarded as bona fide agencies of the new Assembly; (2) to change the "Committee of Fifty" to a "Special Committee on Consolidations" with sixty members, twenty from each uniting Church; and (3) to move the work of the new consolidation committee up one year, by permitting the three old General Assemblies to name members directly to the committee, rather than waiting until the united Assembly is constituted.

After the Atlanta conference, the three leaders of the joint union negotiating committee, Dr. Ralph Waldo Lloyd (U.S.A.), Dr. T. M. Taylor (United), and Dr. Frank H. Caldwell (U.S.), stated, "It was the general consensus of opinion . . . that, with adequate opportunity for consultation and work together, there is no insuperable difficulty to merging the boards and agencies." Drs. Lloyd, Taylor, and Caldwell also asked the boards and agencies of their three Churches to continue informal conferences about the best ways to merge efforts in a united Church.

Bishop Martin Plans Christmas Tour of Korea

Bishop William C. Martin, president of the National Council of Churches, will take Christmas greetings to American troops in Korea and Japan from the 35,000,000 church members represented in the Council. The Methodist bishop made the announcement of his forthcoming trip after a recent visit to the White House, at which time he advised President Eisenhower of his plans for a month's trip as the emissary of the National Council.

Bishop Martin, a resident of Dallas, Texas, who also is president of the Council of Bishops of The Methodist Church, will fly via Pan American Airlines to Japan, leaving Los Angeles December 16. He will return to this country via plane January 13. He noted that he plans to confer with national leaders as well as church representatives in Japan and Korea, and to learn firsthand the missionary and relief work of the American churches. In both countries he will speak in churches, visit schools, and call on those in orphanages and hospitals.

An overseas veteran of World War I, Bishop Martin said he is looking forward particularly to visiting and worshiping with American troops and their chaplains who will be away from home during the Christmas season. On Christmas Day Bishop Martin hopes to be with the Eighth Army and to conduct special services. In arranging his trip, the Bishop said the National Council had had the fullest cooperation of the U.S. Army and the Chief of Chaplains Board, representing the Army, Navy, and Air Forces. Chaplain (Maj. Gen.) Ivan L. Bennett, Chief of Chaplains for the Army, now on a visit to Korea, is helping to arrange Bishop Martin's schedule.

100 Churches Wrecked In Greek Quakes

Most of the 100 churches on Zante, Cephalonia, and Ithaca were completely destroyed in the earthquakes that rocked those Aegean islands early in August, the Ministry of Cults and Education reported last month at Athens. Many other churches were seriously damaged and only a few were left intact by the tremors, according to the report which estimated the cost of reconstructing the damaged church buildings at 50,000,000,000 drachmas (about $3,300,000).

Archeological and historical collections in museums on the islands also suffered heavily in the quakes, the report said. Only "a very few" of the historically important icons housed in the celebrated Byzantine Museum on Zante were saved, it said, and a valuable collection of vases in one of Ithaca's two museums was badly damaged.

The Church in Poland: Persecution Documented

Polish Roman Catholics in London said last month they had reason to believe the recent arrest of Auxiliary Bishop Anton Baraniak of Gniezno was tied with publication in Western countries of a document describing the Polish government's persecuton of Roman Catholicism. The document, listing the many attempts of the regime to subjugate the church, was drawn up as a protest by the Polish episcopacy and handed to Premier Boleslaw Bierut last May 8.

It was promptly suppressed by the government, which forbade its publication even in the Roman Catholic press. Following Stefan Cardinal Wyszynski's banishment, however, the paper was smuggled out of Poland. It has now been published in English translations.

No details have been received of Bishop Baraniak's arrest, but it is being connected with the government's anger over the disclosure of the bishops' protest. Bishop Baraniak was one of the assistants of Cardinal Wyszynski, who was Archbishop of both Warsaw and Gniezno and chairman of the episcopacy when the document was drawn up.

In their protest, the Polish bishops demanded "a revision of the principles of ruthless hatred and ostracism toward our religion, the church, and God." They aimed at the Communist regime the same charge which Polish propaganda organs have made repeatedly against the hierarchy—violation of the agreement signed in April, 1950, between church and state officials. Specifically, the bishops charged the Communists with systematically removing religion from the schools, stirring dissension among the clergy, liquidating religious congregations, destroying the Roman Catholic press, and trying to take over the internal government of the church.

The protest, a lengthy document of several thousand words, laid the blame for the "steadily deteriorating" position of the Polish church squarely on Communism. The bishops' statement was drawn up following the regime's promulgation of a decree giving it final power over all church appointments. And on this point, the episcopacy took a firm stand.

The protest cited the guarantees of church freedom given by the regime three years earlier in the 1950 agreement. And it acknowledged that since then strictly religious life had been allowed to develop "relatively freely and without great obstacles."

Polish churches are not being closed down, the bishops said, and the government had even helped to restore damaged churches. But the statement added: "In the balance sheet for the three-year period under discussion, the indisputably negative and threatening entries outweigh the positive ones."

Karen Talbot Murdered

The body of thirteen-year-old Karen Talbot was found early this month in a shallow grave eight miles from her home in Rushville, Nebraska. An active member of the First Presbyterian Church of Rushville, Karen had disappeared from her home August 20 *(P.L., Oct. 17).* Police said she was murdered by Duane McClain, nineteen, a star athlete who graduated in June from the Rushville High School, where Karen was enrolled as a freshman. McClain is being held for trial on a charge of first degree murder.

State Department Urges Missionaries' Release

A new public protest against the continued detention by the Chinese Communists of thirty-three American citizens, twenty-one of whom are missionaries, was made last month by the State Department. Thirteen of the missionaries are Roman Catholic and eight are Protestant. The protest said the Department was "very seriously concerned over the continued imprisonment, detention, and maltreatment of American citizens in Communist China." It pointed out that some of the Americans "have been imprisoned for two years."

The Chinese Communist regime has not published the charges on which most of these Americans are being held, the State Department said. "The Chi-

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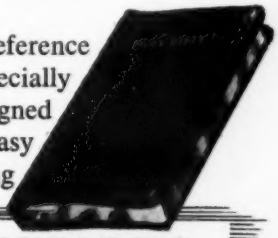

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NEWS

nese Communists have not answered the numerous protests and notes which the British representatives in Peiping have presented on our behalf." Noting that the Soviet Union also had been asked to assist on several occasions, without results, the State Department declared that it would continue its efforts on behalf of the detained American citizens.

"The Department will not overlook any possibility," the protest said, "of obtaining the release of all the Americans unjustly imprisoned by the Chinese Communists or denied the right to leave Communist China."

Armed Forces Fill Chaplain Vacancies

For the first time since the opening of the Korean War in June, 1950, the armed services have all their chaplaincy vacancies filled. This was reported last month to the semiannual meeting of the General Commission on Chaplains by the chiefs of Army, Navy, and Air Force chaplains.

In part, the situation can be attributed to a reduction in the armed forces which has cut the number of chaplaincy positions, they said. But they praised the cooperation of the denominations which have conducted successful chaplaincy recruiting programs. "The three chaplain corps are not in a 'recruiting position' at present," said the Reverend Marion J. Creeger, director of the General Commission, "but due to the rapid rotation of reserve chaplains, who serve twenty-four months at most, the services report that there will be a continuing number of vacancies coming open in months ahead. We are happy, however, that at present every post at home and abroad has been filled."

The Church in Hungary: Tensions Eased

The "relaxation" announced in Hungarian internal policies by Premier Imre Nagy last June is, by all accounts, having an effect on religious life in the Communist satellite country. There are signs that the government's rabid anti-church policy – which probably was stronger in Hungary than in any other Communist land—is being gradually eased.

Articles attacking the Roman Catholic hierarchy, priests, and the attitude of the faithful have almost disappeared from the Communist press. The hierarchy is obviously relieved, even though the respite may prove temporary. So far, this change of climate and sudden relaxation is more important than the several minor concessions granted the Roman Catholic Church. Reports that Premier Nagy is preparing to release Josef Cardinal Mindszenty, imprisoned Primate of Hungary, appear to be nothing but unsubstantiated rumors. However, an undetermined number of priests are known to have been released under the terms of the July amnesty, and others who were expelled from Budapest and various larger towns were given freedom of movement.

Another concession, minor in itself but possibly important as an indication of future moves, was the announcement at the end of August that supplementary registration for the teaching of religion in schools was held throughout Hungary. This is the first time in the past five years that supplementary registration has been permitted. (Normal registration was held on June 26 and 27.) Several reports agree that the number of children registered is exceedingly large, including many from purely working-class families and even Party functionaries. The reports also agree that the decree permitting additional registration was widely interpreted by public opinion as yet another practical implementation of Premier Nagy's new policies.

But how lasting these policies may be is a matter of conjecture.

Sheldon Jackson Programs

The story of Sheldon Jackson, well known Presbyterian missionary to the Northwest and referred to as the "missionary on snowshoes," will be told on November 8, from 9:00 to 9:30 P.M. (E.S.T.) on the CBS radio program *Hallmark Hall of Fame*, as part of a series about American Christian pioneers. The narrator will be Lionel Barrymore.

"The Flying Horseman of the Rockies," another dramatization of the life of Jackson, will be presented during the week of November 16 over 235 stations of the same network. The presentation will be given on the program *Let There Be Light*. Broadcast time can be learned by consulting local newspapers.

Servicemen in Korea To Build Four Churches

New church buildings in four towns in Korea are to be built with funds contributed voluntarily by members of the Ninth U.S. Army Corps. The servicemen have "adopted" churches in Kinsal, Kapyong, Pochon, and Pisokchon.

The Second U.S. Infantry division led the way with an offering of $3,063.25. Under the direction of Division chaplain Elmer P. Gibson, Protestant chaplains collected the money, which will be used to erect the first church in Kinsal. At the present time, more than 100 adults and approximately 350 chil-

Tent which serves as a church for Presbyterians in Kinsal, Korea. Dr. Song Sun Yung *(left)*, the minister, discusses plans with corps chaplain Daniel Fielder.

dren attend services being held in a tent, which the new building will replace.

The church was founded as a Presbyterian congregation last year by Dr. Song Sun Yung and his wife, both Presbyterians, who went to the Kinsal area to work at the Ninth Corps Civil Affairs Dispensary. Two services on Sunday and one on Wednesday evening are conducted in the tent. Members of the Presbyterian mission in Seoul are assisting in making plans for construction of the new building.

Amish vs. Schools: New Courses Due

The Pennsylvania State Department of Public Instruction is planning a special home-study course for Amish children to overcome objections of their parents to school attendance after the age of fourteen. "We hope to work up a course of study so the Amish children can do their schoolwork at their homes," said Dr. Francis B. Haas, superintendent of public instruction.

Although Dr. Haas declined to discuss details of the school plan, he said the course would take as much time as attendance at a public school. "We hope to have the curricula set up soon," he added.

The Amish, a religious sect that leads a "plain" life on farms, have refused to allow their fourteen-year-old children to attend school on the ground that high school education would lead them to "worldly ways." A number of Amish parents have been jailed in Lancaster County for refusing to comply with attendance laws.

Missionary Named Prime Minister

Reginald Stephen Garfield Todd, a Protestant minister and head of a mission station in Southern Rhodesia for the past eighteen years, is the new prime minister of the British colony. He succeeds Sir Godfrey Huggins who has been nominated to head the new Central African Federation comprising Southern and Northern Rhodesia and Nyasaland.

Mr. Todd, forty-five, is a native of New Zealand and was pastor of a Church of Christ congregation in Wellington for some years before becoming, in 1935, superintendent of the denomination's mission station in Southern Rhodesia. His wife, also a New Zealander, is a teacher and superintendent of church schools in the mission reserve. Mr. Todd entered politics a few years ago and now is leader of the United Party.

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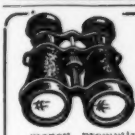

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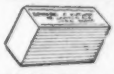

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NEWS

Dr. Jesse Hays Baird, president of San Francisco Theological Seminary, greets newly elected National Presbyterian Mariners Skippers Al and Claudine Spriggs.

Of People and Places

● **Chalice presented to church.** The Westminster Presbyterian Church of **Burbank, California,** was presented recently with a Communion chalice. Sterling silver for the cup was given *(below)* by the pastor and his wife, the Reverend and Mrs. Robert K. Goodwin, in memory of Mr. Goodwin's father, the late Reverend Paul J. Goodwin, who, at the time of his death two years ago, was pastor of the First Presbyterian Church of San Jose, California.

The chalice was designed and created by Mr. Harvey Braig , a silversmith, who presented it for dedication on World-Wide Communion Sunday. Mr. Braig, a native of Switzerland, is at present creating a paten.

● **National Mariners annual cruise.** Two hundred fifty-five full-time delegates and one hundred fifteen children, representing eleven states, attended the fifteenth annual "cruise" of the National Presbyterian Mariners which was held recently at the San Francisco Theological Seminary, **San Anselmo, California.** Newly elected national officers are: skippers, Al and Claudine Spriggs, of Madera, California; first mates, Freeman and Helen Boynton of Omaha, Nebraska; logkeepers, Edwin and Thelma Shomate, of Sacramento, California; and pursers, Wayne and Ila Rutter, of McPherson, Kansas. The theme of the meeting was "The Church—Our Anchor." The next annual National Cruise will be held in the YMCA camp in Estes Park, Colorado, in June, 1954.

The Reverend Robert K. Goodwin accepts sterling silver chalice for Westminster Presbyterian Church, Burbank, California, from Mr. and Mrs. Harvey Braig.

● **Presbyterian U.S.A. radio series.** During November, Presbyterian U.S.A. pastors will continue to be the featured speakers on the *Protestant Hour,* a program carried by approximately 200 stations, most of which are located in southern United States. On November 1, Dr. John T. Peters of the General Council, Presbyterian Church U.S.A., will speak; November 8, Dr. Ralph W. Lloyd, president of Maryville College, Maryville, Tennessee; November 15, Dr. Robert M. Skinner, pastor of the Presbyterian Church of Westfield, New Jersey; November 22, Dr. Francis W. Pritchard, pastor of the New Providence Presbyterian Church, Maryville, Tennessee; and November 29, Dr. John S. Hall, pastor of the Lindsay Memorial Presbyterian Church, Memphis.

The *Protestant Hour* is sponsored by the Southern Radio Committee, Presbyterian Church U.S.A., and the Protestant Radio Center, both of Atlanta, Georgia, in cooperation with the Department of Radio and Television of the Presbyterian Church U.S.A. and the National Council of Churches of Christ in the U.S.A.

● **Interfaith cooperation.** When members of the Suburban Jewish Community Center of **Havertown, Pennsylvania,** were confronted with the problem of where to hold High Holy Day services recently, they were invited to conduct them in the Llanerch Presbyterian Church, Havertown, Pennsylvania (the Reverend Eli F. Wismer, Jr., pastor). Members of the Center had been worshiping in the Odd Fellows Hall, but this was not large enough for the Rosh Hashana and Yom Kippur services. The result was the holding of services in observance of these days in the Llanerch Church, which cooperated fully in helping with necessary arrangements.

In speaking of the privilege extended to the Center, the chairman of the religious committee said, "It is hard to conceive of anyone being more cooperative or helpful than they [the Presbyterians] have been to us."

● **Kentucky Synod executive honored.** A testimonial dinner in honor of Dr. George S. Watson of **Louisville, Kentucky,** was held last month during the meeting of the Synod of Kentucky. Dr. Watson has served as executive of the Synod for twenty-three years. Joining with the Synod of Kentucky in popular meetings were the Presbyterian Church U.S. Kentucky Synod and the Synodicals of the two Churches. Dr. Watson was presented with a gift of more than $1,000 from churches and friends, and Mrs. Watson was presented with a wrist watch.

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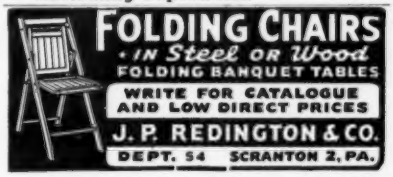

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NEWS

For the Record

DEDICATIONS:

Larchmont Avenue Presbyterian Church, Larchmont, New York (the Reverends Floyd E. McGuire and David S. Blackshear, ministers), for a new education building.

First Presbyterian Church, York, Nebraska (the Reverend Robert S. Moorhead, pastor), for a new organ.

Westwood Presbyterian Church, Los Angeles, California (the Reverend Haven N. Davis, pastor), for a new chapel.

First Presbyterian Church, Atkins, Arkansas (the Reverend Garner R. Martin, pastor), for an education-recreation building and church appointments.

First Presbyterian Church, Belleville, Illinois (the Reverend Frank L. Eversull, pastor), for a religious education building. At the same service the church and organ were rededicated.

Brooklyn Heights Presbyterian Church, San Diego, California (the Reverend Ellis R. Shaw, pastor), for a new Christian education building.

Monaghan Presbyterian Church, Dillsburg, Pennsylvania (the Reverend William T. Swain, Jr., pastor), for new social rooms. The church's 208th anniversary was celebrated at the same time.

First Presbyterian Church, Homer, Illinois (the Reverend Charles H. Collisson, pastor), for organ, kitchen appointments, rest rooms, lighted church window, and robe for the pastor.

Crerar Memorial Presbyterian Church, Chicago, Illinois (the Reverend Warren G. Studer, pastor), for the Berger Memorial Library, located in the social hall. The library was named in honor of the late Reverend H. Ray Berger, a former pastor of Crerar Church.

Trinity University, San Antonio, Texas, for the George Storch Memorial Library, a gift of the late Mrs. Louise J. Lips, and Charles S. Lips, daughter and grandson, respectively, of Mr. Storch.

Southwestern of Memphis, Tennessee, a Presbyterian U.S. Church-related library arts college, for the Burrow Library. The library is a gift of Mr. and Mrs. A. K. Burrow of Memphis.

ANNIVERSARIES:

One hundred seventy-fifth. Hopewell Presbyterian Church, Thompson Ridge, New York (the Reverend Charles Beattie Thompson, pastor).

Fiftieth. First Presbyterian Church. North Bend, Oregon (the Reverend Lawrence H. Mitchelmore, pastor).

First Presbyterian Church, Conrad Montana (the Reverend Robert H. Moody, pastor). A new church building will be dedicated.

The India-Pakistan Priority

LEADING thinkers everywhere are pointing to India with its 360,000,000 people and Pakistan with its 80,000,000, as strategic if not decisive areas in the world struggle of ideologies.

Reporting to the National Council's Committee on World Literacy and Christian Literature in June, Dr. Frank Laubach, world-renowned literacy expert, said, "The last election showed an alarming drift toward Communism in those regions of India where hunger was the worst." He pointed out that efforts to educate farmers in better agricultural methods is constantly hampered by their illiteracy. The number of illiterates in India is more than the total U. S. population.

As a beginning in the conquest of this gigantic enemy of progress, Dr. Laubach and a team of experts in the famous Laubach method have been working in India for more than a year, in cooperation with the nation-wide Community Development Projects. They developed literacy charts to teach people their letters and a reading primer to teach them words.

However, teaching people to read is useless or may even be dangerous unless they have good reading materials. A second part of the campaign, therefore, is the production of simple and constructive literature with a Christian point of view.

Here a large contribution has been made by a project to which we have contributed. It is the newly established Department of Journalism at Hislop College in Nagpur. Under the leadership of Professor Roland E. Wolseley, on leave from Syracuse University School of Journalism, the new department has just completed its first year, with forty-two students from eight Indian States and nine universities.

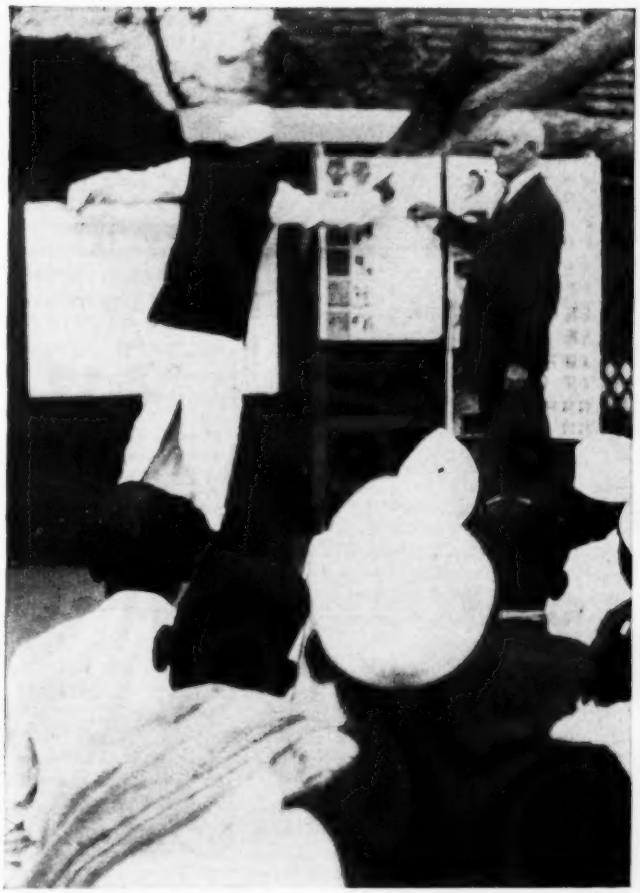
The department aims to prepare people for religious journalism and for the writing of simple materials for new literates. Until recently the only literature simple enough for the new literates was Communist propaganda. At Hislop the students in a course in Social Education Materials Writing produced a small manual for writers for new literates.

Suggested subjects for such literature are thoroughly practical: information on balanced diet, using fertilizer and better seeds, breeding better cows, caring for children, getting rid of insects. Another training center for writers of such material has been established at Allahabad in connection with the famous Agricultural Institute.

Recognizing the strategic importance of India and Pakistan during the next few years, the Board of Foreign Missions, on recommendation of the General Assembly, has designated these fields as a priority for four years beginning January, 1954.

This means that the Board's share of Presbyterian benevolence giving in 1954, beyond the minimum amount needed to sustain present work, will go to the India-Pakistan priority. The Board is so persuaded of the urgency of the situation that it has voted to guarantee a sum of approximately $100,000 per year for the next four years for this priority.

The India-Pakistan priority will emphasize speedy results. Therefore, the funds will not go for property or institutional expansion unless it contributes to the short-term objectives. The emphasis will be on rural development programs, student and youth work, study groups and literature.



IN THE OPEN AIR Dr. Frank Laubach, famed literacy expert, teaches class of illiterates basic words of the Indian language.

IN THE LIBRARY of Hislop College, Nagpur University, journalism students learn how to prepare material for new literates.

WE'VE BEEN ASKED

Question: I am an adult Bible class teacher using the lessons in "Crossroads" and would like some help in explaining some difficulties found . . . in Joshua 7 and 8. In the account of the sin of Achan, the children of Israel took Achan, his family, his livestock and stoned and burned them to death. How can I explain such atrocities as destroying the family and stock for the sin of one man?

Answer: Looting in wartime, Achan's crime, has always been a capital offense. In ancient Israel, under the rules of Holy War, the booty was reserved to God. The gold and silver were assigned to the Lord's treasury. The rest, looked upon as physically infected by the curse of God, was designated for total destruction.

By laying greedy hands on the loot, Achan became contaminated, and automatically fell under the ban. In dealing summarily with Achan, the motive of the children of Israel was not so much punishment for crime as prophylaxis against infection. It was like cutting a cancer out of the body. This figure of disease suggests the reason for the destruction of Achan's whole household, including children, cattle, and possessions. Since the stolen goods were hidden in the tent, everybody there would inevitably be contaminated.

To buttress this view there is also the Israelite conception of human solidarity, whereby the members of a family, tribe, or the entire nation were thought to constitute a single corporate personality. Thus children were not regarded as independent persons, but parts of the father's personality, extensions or projections of his being. When, therefore, it was necessary to erase Achan from the community of God, it was not sufficient simply to execute the man, but everyone and thing attached to him.

The shocking severity and scope of the judgment are to be attributed to the tension of wartime, and the critically dangerous situation of Israel struggling to gain a foothold in Canaan. Lest we imagine ourselves to be above this sort of thing, we need only think of the hysteria in this country after Pearl Harbor which forced the mass evacuation from the West Coast of all those of Japanese descent, a striking illustration of this idea of group responsibility, and of iniquity as a disease which infects entire national groups.

But this is not the final word of the Bible, or even of the Old Testament. As time passed and Israel was settled in her land, the standard was reversed. A permanent principle of individual justice is embodied in the law of the land: "The fathers shall not be put to death for the children, nor shall the children be put to death for the fathers; every man shall be put to death for his own sin" (Deuteronomy 24:16). That this law actually was applied is seen in the story of King Amaziah of Judah (II Kings 14:5-6). Jeremiah and Ezekiel likewise emphasize this principle as fundamental in the relationship between God and man. (Jeremiah 31:29; Ezekiel 18.)

Question: In the concluding verses of Genesis 28, Jacob, upon awakening from his dream, vows, " 'If God will

be with me, and will keep me in this way that I go, and will give me bread to eat and clothing to wear, so that I come again to my father's house in peace, then the Lord shall be my God, and this stone, which I have set up for a pillar, shall be God's house; and of all that thou givest me I will give the tenth to thee.' " Isn't such bargaining with God to be deplored?

Answer: Jacob may have been a shrewd trader in dealing with his fellow men, but he was too wise and pious a man to drive sharp bargains with his God. Careful reading of this passage will show that Jacob's "bargaining" is nothing more than an expression of polite surprise at the extent of God's commitment to him, and with that a grateful response to God on his own part.

It usually is assumed that Jacob initiated the agreement, offering God his allegiance, a stone pillar, and 10 per cent of his income in return for divine help and guidance. But this is not the case. God already had promised Jacob this and much more: "The land on which you lie I will give to you and to your descendants. . . . Behold, I am with you and will keep you wherever you go, and will bring you back to this land . . . (Genesis 28:13-15).

This was an unconditional offer. It would be a reflection of Jacob's acumen to suggest that he would try to bribe God to do less than God was already willing to do for nothing. Actually Jacob expressed surprise and perhaps a mild doubt. It may have been *only* a dream. But if God would carry out the things he had said, that would confirm the experience as true, and would prove him to be Jacob's God, as he was Abraham's and Isaac's before him.

The vow itself is contained in the latter part of verse 22, which is addressed directly to God. The offer of a tithe is not a bargaining point, but rather an acknowledgement of his indebtedness to God, and an expression in concrete terms of his gratitude for what God has offered to do.

A paraphrase may bring out the meaning of these verses more clearly: So Jacob made a vow, saying (to himself), "If this promise is true, and God will be with me, and protect me on this journey that I am taking, and provide me with food to eat and clothing to wear, so that I return safely to my father's house, then it will show that the Lord is indeed my God, and that this stone I have set up is a true sign of his presence;" then aloud to God, "In recognition of this gracious promise, I, for my part, will dedicate to thee a tithe of everything I receive (knowing that all of it comes from thee also)."

—David N. Freedman
Professor of Old Testament
Western Theological Seminary
Pittsburgh, Pennsylvania

° ° °

Filial Pride

Three little American boys were boasting about their fathers, when the conversation turned to earning capacity. One was the son of a doctor, another the son of a lawyer, and the third the son of a minister. "My father makes money fast," said the first boy. "He just goes to the hospital, performs an operation, and sometimes gets $500." "My father," said the second boy, "does better than that. All he has to do is go to the courtroom and talk for about a day and he charges his client a thousand dollars." The minister's son, they felt sure, couldn't match this, but they changed their minds when they heard him. "My dad," he said, "does practically nothing all week, then talks about twenty minutes on Sunday morning, and it takes twelve men to bring the money to him."

—Contributed by Elton Trueblood
Earlham College, Richmond, Indiana

SEEN AND HEARD

SUSAN and I have been talking about a little book called **The Recovery of Family Life** *(Harper, New York; 127 pages, $1.50)* by Elton and Pauline Trueblood. The Truebloods think the super public-school, with its demands on children's after-school time, is unconsciously echoing the Communist belief that the state is better equipped to rear them than the family. Susan thinks the Truebloods exaggerate, but she admits that Julie—our high-school junior—may as well be married, for all we ever see of her. What with football games and French Club and German Club, the fall prom, orchestra practice, play rehearsals, and research in the public library, if Julie doesn't get the idea that her family is pretty dispensable, it won't be the school board's fault.

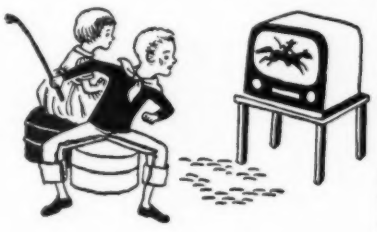
One of the most effective checks against this tendency is family entertainment. Which, for the Wrenn family, means **Mr. Peepers** *(CBS, Sunday, 7:30* P.M., E.S.T.*)*, whose shy adventures appeal to all of us, even to eight-year-old Frankie, who follows this story of young adults with surprising interest and always laughs when the rest of us do. I believe he really likes it. The charm of *Mr. Peepers* is partly that of Wally Cox, who plays him, partly the accuracy of the script-writers in sticking close to the Caspar Milquetoast side of human nature which most of us—all of us except Frankie, I would have said—share.

Another TV program which interests most of us most of the time is **Adventure** *(CBS, Sunday, 4:30* P.M., E.S.T.*)*. Put on and acted by the staff of New York's Museum of Natural History, it is by far the best of the new programs developed over the summer. For the autumn it has, unfortunately, been cut down to half-hour length. Its purpose is to explore on a serious but popular level all sorts of scientific and semiscientific topics, its only limit being picturability—which is not much of a hindrance to its ingenious technical staff. One week the television camera peered into a microscope, another it stared deep into space, and recently it went under the Red Sea to take a gander at the largest fish in the world (a lovable fellow who permitted the cameraman to swim to the edge of his nose and focus down his gullet); the sound-effects of this particular feature were extraordinary, being the sounds that fish actually seem to make in privacy at the bottom of the sea. One sounded like a tuba, and a whole school of another species could have been mistaken for a tribe of Indians on the warpath. At other times *Adventure* has debated the famous Kon-Tiki expedition, investigated the home life of sea lions and sea birds, traveled up the Amazon, visited tribes of headhunters. One feature that we all loved was the story of a chimpanzee brought up as a member of a family in Chicago. The children call it "Daddy's program"—I am that fond of it. They love it, too.

MONDAY night is music night on the radio. This lets Susan catch up on the mending and me on the magazines. Eight to ten (E.S.T.) are the best hours. **The Railroad Hour,** which actually runs half an hour, offers light opera. Stories may be confusing, reduced to their essential silliness, but most of the music is fitted in. Following is **The Voice of Firestone,** which also can be seen on TV. We know from experience that the music will become more classical now that it is autumn and high time—according to the producers' and publishers' perennially peculiar notion—for our minds and tastes to improve approximately 100 per cent over what they were supposed to be in summer. *The Voice of Firestone* succeeds best on radio (like all musical programs, I suspect, except grand opera). We tried it on TV and couldn't hear the music for watching the famous soloists in their funny costumes make funnier faces in front of the funniest and falsest scenery you've ever seen. **The Telephone Hour,** another misnomer, holds forth next with a similar program. The evening's climax is **The Band of America,** whose program, according to its announcer, is the celebration of "the grand and glorious music of a big brass band." Susan says it *is* brassy. I find it glorious, myself.

OUR latest record buy is **Toscanini Conducts Verdi's Otello** *(RCA Victor, $17.65)*. It took Verdi eight years to compose this masterpiece, and Toscanini five years to supplement and perfect the orchestration that is heard on this recording—but neither Susan nor I, who don't buy as many records as we would like, hesitated to buy it after we heard it in the booth at the record store.

—OLIVER WRENN



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YOU Are A Catholic

(Continued from page 12)

makes the Holy Catholic Church depend upon obedience to one Bishop, one worship, one law, has no place in it for Christian freedom.

It is not by accident that the Roman Church opposes religious freedom in Spain, Italy, and Colombia. Rome's theory of the Church does not permit belief in religious liberty. All in disagreement with Rome are in error. A "true" Church cannot have communion with error.

It is also not by accident that Presbyterians believe in religious freedom and Christian understanding and have been in the forefront of all movements for Church cooperation and unity. We inherit that spirit from Calvin and from the spiritual interpretation of the word *Catholic* which he derived from the Church fathers. John Calvin said clearly: "We ought to acknowledge as members of the Church all those who by confession of faith, an exemplary life, and a participation of the sacraments, profess the same God in Christ with ourselves."

Unfortunately no man has been more abused and misunderstood by modern history than Calvin. The breadth of the man, his understanding and catholicity should be known. We owe our historic doctrine of Christian toleration to him and to his interpretation of the word *Catholic*. Calvin stated that some articles of true doctrine "are so necessary to be known, that they ought to be universally received as fixed and indubitable principles, as the peculiar maxims of religion; such as, that there is one God; that Christ is God and the Son of God; that our salvation depends upon the mercy of God. There are others which are controverted among the churches, yet without destroying the unity of the faith. Diversity of opinion respecting . . . nonessential points ought not to be a cause of discord among Christians. . . . As there is no person that is not enveloped with some cloud of ignorance, either we must allow of no church at all or we must forgive mistakes in those things, of which persons may be ignorant, without violating the essence of religion."

3. The affirmation of our belief in the Holy Catholic Church emphasizes Christian missions. The word *Catholic* means "universal." One of the earliest reasons for its use was that Christianity had spread to all nations. Judaism was the religion of a single people. Christ's religion was Catholic; it was for all people. To affirm our belief in the Catholic Church is to recognize our duty and our privilege: Christ is to be preached and made known to all men. His Church is a missionary Church, an international Church.

4. Finally, the affirmation of the Holy Catholic Church is an emphasis on the importance and necessity of the Church. It is ground for deepest loyalty and devotion to Christ's body.

Too many evangelical Christians have neglected the implications of our own evangelical doctrine. They have been poor churchmen. They have made a contrast between "churchianity" and Christianity. They have hinted that the Church was unnecessary, that a man can be a Christian outside the Church. This belittling of the Church can be understood if the Church is an institution depending on ceremonies, liturgies, and laws. Such ceremonies and laws are human and are bound to have the errors of our humanity.

But to stress organization and ritual is to miss the true doctrine of the Holy Catholic Church. Our Reformed Faith has taught that Christ himself is the one foundation of the Church. It is faith in him that makes the Church. Only he is a Christian who has recognized Christ as his Lord and become his follower. He who follows Christ will find his place among Christ's people. He who is not in Christ's Church is in danger of being apart from Christ. But as long as we continue in the Church, we have a better opportunity for remaining in possession of the truth and in the fellowship of God.

Therefore let each of us welcome and applaud the wise action of our General Assembly in Minneapolis. Our Presbyterian Church has shared in a great history and is part of the great Christian tradition.

But let us do more. Let us observe a few practical habits:

Let us jealously guard the true meaning of the word *Catholic*. In our conversation private and public, and if we write, let us never fail to recognize our place in the historic Church of Christ, the Holy Catholic Church.

And let us never refer to any one Church as "the Catholic" Church. If we speak of the Christians who obey the Pope, let us say "the Roman Church" or "the Roman Catholic Church."

Finally, and most important of all: let us live up to the high standards of being Catholic. Let us make our Presbyterian Church Catholic because it has a missionary zeal and motive; we must make Christ known to all nations. Let us make our Church Catholic by standing for religious freedom, inclusiveness, understanding, and church cooperation. Let us make our Church Catholic by lifting high Jesus Christ. Where he is, there is the Church. As he himself said, "All power is given unto me." Christ alone is the Head of the Holy Catholic Church.

THE GOBLINS' HALLOWEEN

By Eda and Richard Crist

The very moment the orange moon peeped up for Halloween, the King of the green goblins came out of the woods. He looked this way. He looked that way. Then he ran to the middle of the pumpkin patch and climbed to the top of the biggest pumpkin. He puffed up his green cheeks and whistled a shrill, shivery whistle.

The shadows came to life. Hundreds and hundreds of goblins came running, rolling, bumping, and hopping across the field. When they had all gathered, the King held up his hand to stop their squealing, squirming, and nonsensical skittering.

"It's Halloween!" he shrieked.

"Wheeeeee!" went all the goblins, sounding like a grandstand full of children at a circus.

"Who has the best idea for a trick?" asked the King.

"I have, of course," answered a goblin named Tricky.

"Tell us what it is," ordered the King. "We haven't much time. Well, hurry up!"

"Blow out the candles in all the jack-o'-lanterns," said Tricky.

"Wheeeeee!" went the others—and some went *Whoooooo!* to practice blowing.

"Ho, ho," laughed the King. "That's a super-nutsy idea! Who has another? Hurry up!"

"*My* idea," said a goblin named Booby, "is to go around to parties and turn all the cider into vinegar."

"Greep! Greep!" went the others, practicing the word for turning cider into vinegar.

"Ho, ho," laughed the King. "Who else has a hurry up—I mean, who has an idea? Hurry up!"

"Fill doughnut holes with hot peppered plaster!" a goblin screamed.

"Step on all the candy corn! Smash it to mush!" yelled another.

Then all the green goblins began jibbering and jabbering together:

"Cut holes in children's 'trick-or-treat' bags!"

"Hide all their costumes!"

"Make their masks look pretty!"

"Spill white paint on black cats!"

"Change bats into butterflies!"

"Change spiders into goldfish!"

"Make owls say 'cuckoo'!"

"Tee hee!" laughed one. "We'll spoil everybody's fun! We'll scare the daylights out of them!"

A sudden hush fell over the crowd of goblins.

"Who said that awful word?" growled the King. "Who said 'daylight'?"

A very small goblin, who had just begun to turn green, held up his hand. "I—I guess I did," he sobbed. "I'll never say it again."

"See that you don't," scowled the King. "Now," he said in a scratchy voice that sounded like writing with chalk on a blackboard. "Let's go! Hop to it! Hurry up!"

The giggling green goblins, jumping and bumping into pumpkins, tumbled out of the pumpkin patch. They hopped and rolled and bounced into town.

But they found the streets empty—not a person was trick-or-treating. They found the houses all dark—not a person was having a party.

"This is awful," said the King.

"A terrible thing," said Tricky.

"Very sad," said Booby.

"We can't spoil anybody's fun unless there's somebody *having* fun," pouted another.

"We talked too long in the pumpkin patch. Now Halloween is over," said a skinny goblin named Disagreeable—and he began to cry.

"Stop crying!" shouted the King. "I hear band music and laughter somewhere. Halloween *isn't* over. Hop to it! Hurry up!"

Sure enough—right in the middle of town, the goblins found a Halloween parade! The King grinned a big, green grin. "SPOIL IT," he ordered in a voice that sounded like an old bicycle horn.

Gleefully, the goblins fell upon the parade. They tripped majorettes; they crawled into horns; they sent the drums rolling. They snapped the rubber bands on false faces; they stepped on witches' skirts and bent the points of their hats; they dived into baggy costumes. They kicked and tickled and pinched and punched. They made the paraders dance and yell and turn somersaults and tumble about like boggle-headed acrobats.

It was the funniest thing anyone had ever seen. The people on the sidewalks howled. They judges laughed so much they rolled off the judging-stand. And the mayor shook so much that his shirt popped its buttons, then split up the back, and he used it to wipe the tears from his eyes.

At last the judges climbed back to their stand. They gave a first prize to every boy and girl in the parade—even to the majorettes and the band. Then everyone went home, and Halloween was over.

The poor green goblins crept back to the pumpkin patch.

"Frog-whiskers," grumbled the King, climbing onto a pumpkin. "We didn't spoil a single person's fun."

"We only made more fun," complained Tricky.

"Everybody laughed," groaned Disagreeable—and he began to cry.

"Very sad," muttered Booby.

Gloomily, the King slid off his pumpkin and started for the woods. "A terrible Halloween," he said in a voice that sounded like a toy auto running down. "Very disappointing. Dull as a toad's tail. Flat a bat's wing. . . ."

Suddenly he stopped. Then he grinned a big green grin. He began hopping up and down. "But just wait!" he screamed. "Just wait till next Halloween."

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